TO THE
Supreame Iudicature
of this our free Nation;
The Parliament of England.

The humble Declaration of many of the burdened, but well-affected Inhabitants of the County of *Kent*, shewing their grounds for their non-payment, and their grievances in being forct to the payment of Tythes.

OR

Some Citizens of *Zion* vindicating the immunitie of Jerusalem under the Gospel (by Charter from the King of Kings) from the payment of Tythes, in which liberty they desire to stand.

OR

Tythes unpaid under the Gospel no Sacriledge; Tythmongers by the Law of the Gospel Non-suited; the Pulpit mists being scattered, and the Clergie mens bookes of account being clasped, *they appeare no debt by the Statute-law of King* Jesus, *they being but a ragge of the vaile of* Moses, *a strange offering under the Ministration of Christ.*

Whose Churches are not robbed by not paying, but by having Tythes forct from them.

LONDON.

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10 45 NOV

Tribe of *Levi* eate their morſels unſanctified; neither doe we know who without denying of Chriſt, can take that tenth; for by the Law *Num.* 18. 26. it was to be given to the high Prieſt, to *Aaron*, by *Levi*; wee know no high Prieſt that can receive that tenth to ſanctifie the reſt, wee having and acknowledging but one high Prieſt, even Chriſt who is on high. Yet the great Apoſtate of *Rome*, who ſitteth in the ſeate of God, pretends to the office. But he is a curſed *Caiphas*. Are not theſe gallant Levits, who tranſgreſſe the Leviticall Law in every ſtep? To the plea that Tythes were before this Law, wee ſhall anſwer in its place ſuddainly. If the new Teſtament be opened, there we finde, *No man goeth a warfare at his own charges*; but there is not a word that ſhewes where ever Chriſt aſſeſt any with tythes, to defray the charges of the Goſpel. Will any man thinke that Chriſt his Souldiers ſhould billet themſelves at free quarter at what rate they pleaſe, upon thoſe for whom they warre? or rather is it not evident that they ſhould be content with what their King and Captaine Chriſt allows them? But theſe men are not pleaſed with Chriſt his pay, though Souldiers uſe to goe off at lower rates then their Captaine. But our Tythiſts will have more then either Chriſt our Captaine had himſelfe, or allowed his Souldiers, or they will be mutineers. Yet it is well for the ſervant to be as his Lord. The Goſpel teacheth us; *They that plant a vineyard, eate of the fruit thereof.* Muſt they therefore who water Forreſts, eat the fruit of other mens vineyards? *He that feeds a flocke, eates of the milke of the flocke*; may therefore thoſe who are not of the flock be milked until the bloud come for them that feed them not? May thoſe that feed Goateheards ſup up the Sheeps milke from their true Shepheards? *They that miniſter about holy things, lived of the things of the Temple; But they that preach the Goſpel, live of the Goſpel*, not of the Temple, not of the Altar. The Goſpel indeed teacheth us, that *the mouth of the oxe muſt not be muzled that treades out the corne.* But we know not one ſyllable of Goſpel that whets the oxes teeth by earthly power to eat childrens bread out of their hands, when they may want it to put in their own bellies, or els that ſharpens their hornes to puſh at them with three times ſo much damage.

2 Cor. 9.

Mat. 10. 24

This is beaſtly againſt the whole current of Goſpel-language, and chargeable with a witnes diametrically oppoſite to *Pauls* ſpirit. The Apoſtle indeed ſaith, *Gal.* 6. 6. *Let him that is taught in the word, communicate to him that teacheth in all good things*; It is left to him that communicates, how much to give, and expreſſed wherein, and to whom,

2 Cor. 11. 9.

whom, and by whom this communication is to be made, even by him that is taught So then, he that is not taught is free by that law. If the tythers will say, we may be taught, but will not; we doe answer, they speake not the truth; for wee are taught more to our edifying, then they can teach us; for they will unteach us many things which wee have learned of Christ. And since here is in the Gospel no measure stinted, no Tyth shockt out, the Tyth-bough may be pulled out & worne for a feather by the Parson, for a badge of his profession. We suppose it irregular that men for the wages of the worke of the Ministry, should force that by earthly authority, for which they have no authority from heaven: If tythes be lost by a *jus divinum*, O that they might never be found by a *jus humanum*, to injure those who are truly and tenderly Consciencious.

Object. But the sound of the Priestly objection ecchoes in our eares from *Mat.* 23. 23. they saying, Christ allowed Tythes, because he said, *These ought to have been done.*

Answ. But the reply is easie if it be considered in what time Christ said so, for then the Law was not wholly fulfilled, the ceremonies thereof were not wholly abrogated; Christ was circumcised, and his mother *Mary* purified according to the Law, *Luk.* 2. 21, 22. *Mat.* 8. 4. Now the Law is both fulfilled and ended, it was dying, and is now dead and deadly; We would thank the next Synodean Assembly to put this question in their next Catechisme, with a Scripture answer. Quest. *Where is there any Gospel-warrant for Christ his Ministers since his death to take tythes, or law wages for Gospel worke*, and till it shall be declared by Scripture, we hope the notion shall not be whipt into us.

Erant moribunda nunc mortua & mortifera.

2. Wee cannot pay tythes, least wee should be guilty of Antechristianisme; for *he that confesseth not that Christ is come in the flesh, is an Antichrist*, saith St. *John*. Now we conceive, that Tythes deny the coming of Christ in the flesh; for how can the substance, the Antitype be come, when legal shadows and ceremonies remaine. Tythes were given to the Priests for the service of the Tabernacle, & those that take that wages are bound to that worke by the Law of God. Wherefore the *Rhemists* on *Heb* 7. doe extoll their Priesthood. Now if there be Tabernacle, Altar-service, then is Christ not come, who hath put an end to such things. Tythes and offerings imply a legall Priesthood, and if that continue, how is Shiloh come. But the end of tythes ceasing, to wit, the maintenance of the Priests for the service of the Tabernacle, they necessarily must cease, the end being accomplished; or if they be continued, the end must continue, to wit, Altar-

2 Epist. John 7.

Numb. 18.

10 NOV 46

Altar-ſervice, then is not Chriſt come. The Author to the Hebrews ſaith; *We have an Altar, whereof they have no right to eate who ſerve the Tabernacle.* Chriſt is our Altar, they who now maintaine a Tabernacle-ſervice, have diſclaimed right to Chriſt; for maintaining ſuch a forme, denies him to be come. Tyths were part of the peoples ſervice under the legal miniſtration, and paid to the Prieſts for their ſervice; and how then can they be continued? Wee have no right to eate of the old Altar, we need not, we have a better. If the people of God may not eate Buls and Lambs offered upon an Altar, why ſhould any eat that food which was appointed to pay men for offering them up? Heb. 13. 10. Numb. 6. Num. 18.

Object. Some will tell us, Tythes were Gods of old, *Jacob* knew them to be Gods due before the Law was given, therefore they be morall, knowne by the light of nature before the promulgation of the Levitical Law?

Anſ. 1. It is a ſlender objection. So did *Noah* before the Law know that beaſts were cleane & uncleane; and yet that uncleannes is not moral, but ceremonial, and ſo is vaniſhed away through Chriſt. And ſo doe tythes: Could not God reveale the ceremony to *Jacob* before it was written, as he did to *Moſes* to write it? Gen. 7. Rom. 14. 4.

2. If tythes were Gods of old, yet if men cannot prove that God bequeathed them unto them; how can they challenge Tythes more then any of Gods children may, who are all Prieſts in a Goſpel ſenſe? and dares any man ſay, he is a Prieſt after the Law? Rev. 6.

Object. The Tythiſts glory in that *Abraham* paid Tythes to *Melchiſedec* before the Law.

Anſ. 1. This objection is as faint and feeble as the other; the ſame *Abraham* who paid tythes before the Law, circumciſed *Iſaac* before the Levitical Law was promulgated; but Circumciſion is not therefore moral; For ſaith the Apoſtle; *He that is circumciſed, is a debtor to the whole Law, and makes Chriſt of no effect*: as circumciſion endebts to the law of Ceremonies, though it was done before *Moſes* was borne, who wrote the Law; ſo doth Tyth, it being a ragg of the vaile of *Moſes*, becauſe by him the Statute was regiſtered and explained. And rather then we can endebt our ſelves to the Law, in ſacrificing to the ſuppoſed Tribe of *Levi*, wee muſt offer up our bodies through the flames by the ſtrength of Chriſt. Gal. 5. 3, 4. note

2. In the 7. of the *Heb.* where the Author of that Epiſtle mentions *Abrahams* paying of Tyth; in that very Chapter he aſſures us the Prieſthood is changed, & therefore of neceſſity the Law; that is,

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the Leviticall Priesthood, and the Leviticall Law, and Tythes take up many leaves among the Levitical Statutes, being also with them by Christ repealed.

Object. But men cannot leave their sweet morsels so, but reply, that the Apostle mentions not tyths in the 5. of *Galatians*, but treats of Circumcision.

Ans. Act. 15. 5. The circumcision Preachers, preached also a keeping of the Law of *Moses*, of the Law of Ceremonies, which Christ hath out-lawed by death, & were as strict in Tythes as in any other piece thereof. *Luk.* 18. 12. *I pay tythe of all I possesse*, saith the Pharisee; thus the Circumcision Doctrine taught Tythe in the use and application, with very plausible priestly reason. But we are dead to the
Rom. 7. 4. Law through the body of Christ, that we may be married to another, even to him that is raised from the dead; and so to Tythes as well as to Circumcision, which are both pieces of the abrogated
Col. 2. 14. Law. Christ hath taken away the hand-writing, not of an ordinance onely, but of ordinances.

note 3. We dare not in conscience keep up that which Christ is pulling downe, and build where he is destroying, who is breaking the horne of the beast, and destroying the mystery of iniquity, who hath laid the hierarchy in the dust, & sent their lands after them, that a footing might not be left for their future rise; and having throwne downe the Prelates like a milstone into the Sea, he is pulling down usurped authority over his house, in men pretending spiritual Jurisdiction. There be many who plead and pull for tythes, who had they but power would be Lord Presbyters, as their Episcopal spirits declare; they be the first-borne of their Prelatical forefathers,
note entring into the Ministry through their impure hands, so they be the sonnes of the Prophets, or no way, and by vertue of that adoption they entitle themselves to that undue portion in our estates, called Tythes, and tyrannically seeke to subject whole Parishes to their Spirits, which entrance into spirituall power, wee cannot see to be of Christ, neither is their ascent onely into the chaire darke, but their ruling there as strange in many particulars, which Lordship wee cannot maintaine by Tythes, or any way.

4. Wee are engaged to *stand fast in our liberty wherein Christ hath made us free*, Gal. 5. 1. & 4. 24. And as the Apostle did urge liberty against circumcision, which was one corner of the vaile; so it is argueable against Tythes, which is another. And to urge on believers the old ceremoniall law, or any part thereof, is to tempt God in

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the Scripture-ſenſe: and to put a yoak upon the neck of the Diſciples; *For it hath not ſeemed good to the holy Ghoſt, and to the Apoſtles, thereby inſpired, to lay upon them any ſuch burden.* And ſurely, if tythes had been payable, wee ſhould have found it among thoſe neceſſary things, or elſe where, ſince the Apoſtles had in *Commiſſion to teach us what ever Chriſt commanded, they keeping backe none of the Councell of God* (if the Law of tythes had not been repealed) they would have called men to obedience thereto, leaſt they ſhould otherwiſe have been acceſſary to mens breach of the Law, and to their robbery of God of Tythes and offerings. When the Apoſtle expreſſed the old way of maintenance, and ſhewed how Prieſts had lived, he medled not with Tythes, but taught us another way of maintenance, and that is a living of the Goſpel. Nay *Paul* numbers his very priviledges, telling us that he had power to leade about a wife, and to be adminiſtred to in temporals, but we heare not that he had power to take tythes. Wherefore the *Jus divinum* of tythes is no better in our eyes then Apocrypha, & if it be canonical, it is no canonical Scripture, but of the Canons of men, and ſo is no part of Chriſt his yoke, whoſe yoke we deſire to take moſt willingly; but to pay tythes is ſuch a burden that if we ſhould hold it faſt, we muſt let goe that liberty which Chriſt hath dearly paid for, and break thoſe Goſpel-Statutes; *Stand faſt in your liberty; Be not the ſervants of men.* We once againe are bold to beſeech you, Our Noble Senators, That ſince it ſeemed not good to the holy Ghoſt and Apoſtles to lay this burden upon us, it may not ſeeme good to you, though it ſeeme gainefull to ſome. Eſpecially conſidering, that the Apoſtle calleth keeping of the Law, and tythes are a part of it, *a ſubverſion of ſoules*, Act. 15. And therefore to pay tythes in the account of the Goſpel, appeares to us to be no Chriſtian duty, but an infringement of Chriſtian liberty; ſaith the Apoſtle, *Wee gave no ſuch commandement.*

Act. 1. 10. 28.
Mat. 28. 20
Act. 20. 27.
1 Cor. 9. 2.
Gal. 5. 1.
2 Cor. 7. 23
Act. 15. 24
ȣ διεστει λαμεθα.

5. Wee conceive that tythes are not payable under the Goſpel, becauſe there is other proviſion made by Chriſt. Whilſt the Law for tythes ſtood in force; the neglect thereof could not be diſpenced with, but now Chriſt hath put an end to that Law, the payment of tythes may not be diſpenced withall. The worſhip of God in the forme of it is changed. A greater then *Solomon*, even Chriſt, who as a ſonne was faithfull over his own houſe, and being come, hath changed the Prieſthood, which being changed, the Law, of neceſſity, muſt be changed; and to manifeſt a change in tythes as well as in other things, They were laid downe, and another way of mainte-

2 Cor. 3. 7, 8, 9, &c.
Heb. 7. 12.

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Mat. 11. 11 nance begun. *Luk.* 8. 3. saith the text, *Many other ministred to him of their substance.* Thus Christ who preached the Gospel was freely ministred unto; let those who deride this way of free contribution remember this great example. So the Apostles were ministred unto, *Phil.* 4. 14, 15, 16, 17. Neither did they minister to Christ out of mere charity, as if our Saviour had been in want; for he that could fetch money out of the fishes mouth, could have supplyed himselfe & his Disciples. But here by president he taught his Disciples what should be their practice, and so expounded the principle of Gospel

Gal. 6. 6. maintenance, who by St. *Paul*, enjoyns him *that is taught in the word, to communicate to him that teacheth*; he saith, *let him communicate*, he bids not the teacher by earthly power force it from him, and yet he that

Rom. 15. 27. is taught must not neglect to communicate; for it is a debt; *It did please them of Achaia to make a contribution*, saith the Apostle, and their debters they were, though they were endebted for spiritual things, yet they made the contribution, it pleased them so to doe, and they contributed what they pleased. Christ allows hire to his labourers:

1 Cor. 9. 11 *God hath ordained that they who preach the Gospel should live of the Gospel*, 1 *Cor.* 9. Which way of livelihood is brought by *Paul* in opposition to a living of the Altar; if any will say, they must live of the Gospel as they lived of the Law, that is, by tythes, let them consider how they can partake with the Altar, and eate those holy things reserved from the fire. But here is a change clearely implyed in the text, *It was of the Law, it is of the Gospel.* The Altar is not, and can men live of that which is not; but the Gospel is, and Ministers must live of

Phil. 4. 15. the fruit thereof, springing from the hearts of them that receive it; and such gifts are as fruit abounding to the account of the donor. In the 2 *Cor.* 16. 2. *Upon the first day of the weeke*, saith the Apostle, *let every one lay by him in store as God hath prospered him.* Some will say, this might be for the poore Saints. But are not Christs Ministers

Deut. 14. 29 Saints, and poore enough sometimes? It is observable, that under

Deut. 26. 12, 13. the Law, the poore, the fatherles, the stranger, & the widdow, were provided for by tythes. Now if the maintenance of the poore be changed, as all grant, for they have no Tyth, then how or why should Tyth continue to the Priest? Neither will it be altogether impertinent to glance at a Lordly objection, which some make against this contributional maintenance, who say, it is too like begging; but let them consider, Christ was freely ministred unto, and yet was no beggar: and under the Law, the Levite, the fatherles, the stranger, and the widdow, were put in a messe together, as is evident

dent in the places laſt cited: poore Saints, are brethren, and it is no diſparagement to feede with thy brother, though poore; for Chriſt waſht his Diſciples feete, to teach them to waſh one anothers feete. It is obſervable, that *Paul* would not be chargeable to Saints. And if the Apoſtle would not receive of Saints that which was his due, even contributory maintenance, what kinde of ſpirit haunts them, who take what is not due, even Tythes, and that from them who partake not of their ſpirituals with them? 1 Theſ. 2. 9. & 2 Theſ. 3. 8.

6. Wee are engaged to maintaine thoſe who labour amongſt us in word and doctrine, and to relieve thoſe who be in need; wee ought to communicate carnal things to them of whom we reape ſpiritual. As alſo to throw our bread upon thoſe waters of poverty, which ſpring up amongſt us, to the performance whereof, tythes doe obſtruct us in drawing the waters of our eſtates into a wrong channel. If the Tythers ſay, wee may be taught by them, we ſhould deſire them to teach us Chriſt by obeying Chriſt themſelves. Gal. 6. 6.

7. If tythes were lawfull, yet they ought to be required onely of brethren; and ſurely, the Levitical Tribe account not us brethren, who call all that be not of their ſtamp, hereticks; and doe they account us this, brother hereticks? Wee deny that relation, yet wee own ſuch a Spirit of hereſie, as *Paul* did *worſhipping the God of our fathers after the way men call hereſie*. If they call us brethren in the Court, yet we are termed Sectaries and hereticks in the Pulpit: and thus at beſt we are made but brethren in the LAW. Tythes were a holy offering of old, *a heave offering unto the Lord*: and yet ſchiſmatical tythes are holy enough for mens ſtomacks now a dayes, which they ſurely could not ſwallow, and digeſt, but that their Parſonage barnes have wide dores. But ſome will ſay, tythes are not forbidden in the Goſpel. To which wee anſwer; Where is the ſcape goate, *Aarons* breſt plate, the Paſchall Lambe, the Shew-bread forbidden, and yet they be all forbidden in that Chriſt hath put an end to them: and ſo tythes being a ceremony of the old Law are forbidden in the lump, with other things, in that the Law is changed. And thus the tenth ſheafe unbindes and falls into the hands of the owner, by him to be diſpoſed of by handfulls, as God ſhall move him; God now ſeperating no part of our eſtates more then other for himſelfe. Heb. 7. Num. 18.

In the next place, wee are exceedingly unſatisfied to ſee the courſe the Tythers take to get in the tenth.

1. It is ſad to ſee with what unconſcionable covetouſneſſe they

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hunt after the tenth ſhocke, many of them enjoying glebe land, and other land, yet they are ſo full of bowels as to require tythes of them who can hardly fill their own bellyes. When doe uſurers take the whole forfeiture of a bond; yet the Tribe of *Levi* can ſwallow treble damages, and they be too little for them. Once we reade of a wonder, Ravens ceaſed from their cormorantizing nature, and fed
1 King. 17. 6. a Prophet; now we ſee men called Prophets turne Ravens. Thoſe that can digeſt treble damages, and more if they had it, would not ſtick if Ravens ſhould bring them food, to eate meate Ravens & all.
Fox 118. *Gregory* of *Rome* told *Auſtin*, that the Church muſt not ſeek her own gaine by damaging others; who ſaid, *God forbid that we ſhould require what is loſt in outward things with increaſe*. Surely, the great barne is of the brood of the horſeleech, that cryes, *Give, give*. We might ſay
Rom. 2. 21. as the Apoſtle doth in another caſe; *Thou that teacheſt another, teacheſt thou not thy ſelfe? Thou that preacheſt a man ſhould not ſteale, doeſt thou ſteale?* So you that teach men ſhould not covet, doe you covet? But it may be ſome may plead (as others doe in another caſe) *The benefit of the Clergie*, whereby thoſe that can reade eſcape the laſh, when they deſerve the more ſtripes, becauſe they know and obey not. Such is the Epiſcopal Spirit that breaths in many of thoſe men, that in reſpect of many things it is hardly diſcernable, that Lord Biſhops be removed. It will be replyed, We have our Liberty, and in the Biſhops time wee ſhould not have had our due freedome to ſerve God according to his word: Truly wee own the mercy as a precious pearle dropt downe from the boſome of our husbands love, and acknowledge the Nurſe-like care of Our Governours, in preſerving us therein, but we are little beholding to the Clergie herein, if our liberty were in their hands they would ſoone lay it bleeding at their feet, that is the very Palſie that ſhakes their hearts, they want earthly power to ſpoyle Saints of due liberty. Many ſuppoſe, that the reaſon why many draw no better in the Parliaments yoke is, becauſe the whip of power is not put into their hands to plough bloudy furrowes in the backes of Saints. Indeed the Star-chamber is gone, but were ſome in power they would appeare ſonnes of the night, and ſend their blazing Starres over the heads of precious ones.

2. Wee conceive that under neglect of Church duty, men ought to have recourſe to the Church. If a brother offend and heare not
Mat. 18. admonition, the Church is to be told thereof; but doe not thoſe men tacitly Non-church themſelves in forſaking Church power,

to

to ſhroud themſelves under the wing of earthly force, fearing that their Anathema's will doe no better then *Balaams* curſe againſt *Iſrael*; wee are confident, that the beſt of Chriſt his Miniſters were maintained without the helpe of earthly power, to force for them a farthing for their Goſpel-ſervice. But now men cannot ſo walke, they want power, and they would make men examples. But we be their brethren, or not, if we be their brethren, *why goe they to law with us*. If we be not, why aske they tyth of us, which was to be required onely of *Brethren*. 1 Cor. 6. 7, 8. Heb. 7.

Object. The Prieſts will ſay, Magiſtrates be Nurſing Fathers, and they will referre it to them to feede them with the meſſe of tythes.

Anſ. 1. To whom we reply, that the Propheſie ſmiles on Saints, the which with joy we owne; but what Scripture is not wreſted by men to their own ends? doe not the Papiſts lay violent hands on it, when they father their ſpurious bratts of Antichriſtian principles on the Kings of the earth, to be nurſed up by them like Scorpions in their boſomes.

2. Are Kings to be Nurſes onely to the Clergie, who call themſelves *their Fathers in God?* or are not the weakeſt in the family to challenge by vertue of that promiſe, a nurſe-like care? ſurely children moſt want the breaſt.

3. Doth a King nurſe purely, when ſome ſucke the milke of protection, and others the bloud of perſecution?

4. We deſire but to ſue out our liberties according to this Charter, even to ſucke the milke of Magiſtraticall protection, whilſt we walke holily and peaceably; and to be nurſed from externall oppreſſion, and ſo from tythes; If under our nurſings the Prieſts could force away our tythes, wee ſhould be the leaner for ſuch nurſing: Wee humbly deſire to ſuggeſt to you, our Honoured Parliament, that it hath been obſerved, That an Epiſcopal ſpirit ever deſires to be acting under the wing of power, till croſſed by it, knowing that thoſe practices which the Scriptures will not beare up, they can underpin with the ſtones of earthly force. And if the Kings of the earth had not been ſo officious to the Whore, ſhee could never have rod ſo long on horſebacke. And if Antichriſt cannot ride Kings at his pleaſure, and get up into the ſaddle, yet rather then faile he will make a ſtirrop of them to aſcend up into his pompe by.

Fox. Fredericke the Emperour held Pope *Adrians* ſtirrop.

King *John* offered his Crowne to *Pandulphus* the Popes Legate. King *Henry* the 3. kiſſed the knee of the Popes Legate. Pope *Celeſtius* crowned the Emperour *Henry* 6. with his feete.

Object.

Object. The late King was ſtiled, *The defender of the Faith*, and, *under Chriſt ſupreame Head and Governour of the Church*; Magiſtrates being Governours of Churches, they ought to ſee that they be well governed, and ſo they command Tythes.

Anſw. Wee grant that Kings are to be wiſe, *and to kiſſe the Sonne*, and not to deſtroy the vine of God, or to ſuffer any under their power ſo to doe: wee believe that Churches living within the Juriſdiction of the Magiſtrate, are ſo farre from being free from obedience to them in lawfull things, that they obey them for Chriſts ſake. And though they may have Churches in this ſenſe within the limits of their government, yet wee cannot conceive the government of Churches to be committed to Magiſtrates, but of States, Kingdomes, Cities, &c.

1. Then Magiſtrates ſhould be called to that for which they are not furniſhed; Church-work being ſpiritual worke, and therefore the weapons of Saints warfare are ſpiritual; we own Magiſtracie as an ordinance of God, yet we doe conceive that moſt Magiſtrates in the world are not acquainted with the affaires of Chriſts Kingdome, & thoſe that are, yet as Magiſtrates their power is but earthly, though given from heaven, and though the ſword be from heaven put into their hands, yet it is an earthly blade, they can but wound the body, and cut the fleſh, but the ſword that came out of Chriſts mouth, and is left in the hand of *Zion* for her to be governed by, *is ſharper then any two edged ſword, it is a diſcerner of the thoughts*; with which ſword he hath entruſted his Church.

2. If Magiſtrates had been made Governours of Churches, then Chriſt ſhould have made Wolves Shepheards, and put out his Lambs to Lyons to keepe, then would they in moſt parts of the world governe Chriſt out of the world.

Object. But ſome will tell us, this government is not given to Magiſtrates ſimply, but to Chriſtian Magiſtrates.

Anſw. The word *Chriſtian* is large, and ſo Papiſticall Magiſtrates are called *Chriſtian Magiſtrates*, and then the reaſon holds as before, That Wolves be Shepheards.

2. Under the name *Chriſtian*, the Churches will be more enſnared then under *Nero*; then they had an undoubted right to keepe themſelves pure, and what government they found in the word they followed to the loſs of life, looking for no other eſtabliſhment for the ſame, then they would rather ſuffer then obey the mixtures of mens Law with the word of God; but under the Notion *Chriſti-*

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an, men in power may enforce and command Principles, Canons, practices, upon Churches as Governours, and they have no right to keepe themſelves pure.

3. Wee ſpeak it not in derogation of Magiſtracy, that wholſome ordinance of God, and that more Magiſtrates were truly *Chriſtian*; the more *Cæſar* knew Chriſt, the more would he give unto Chriſt the things that are Chriſt's. Yet we conceive, though Magiſtrates be ſuperiour to Saints as men, yet the Church is ſuperiour to any member thereof as Chriſtian.

4. Wee deſire that one Propheſie may be conſidered with this, which *aſſerts that the Kings of the earth give their power to the beaſt*; and *David* tels us, that *the Kings of the earth and Rulers take counſell to breake in ſunder Chriſt his cordes*, Pſal. 2. The ſubtle beaſt returnes ſomewhat backe into the hands of Kings, as gay Titles, & the like; one he calleth *the Catholicke King*: another *the Defender of the Faith*. The Pope will let a King be halfe Biſhop, that he may be more then halfe King. Cardinall *Wolſey* gave twelve-ſcore thouſand pounds out of *England* to helpe Pope *Clement* out of Priſon; who when *Martin Luther* renounced the Pope, and ſome of his Bookes came into *England*, ſent to the Pope that the title *Defender of the Faith*, might come from *Rome* to King *Henry* the 8. for that gorgeous title came by the Popes Bull. But wee hope to ſee you our thrice noble Senators helpe rend the fleſh of the Whore with briars, and to burne her with fire. Rejoycing at that clauſe of your Declaration of the 17. *Feb.* in anſwer to the *Scotch* Papers, where we finde, that *The truth and power of Religion is a thing intrinſecal between God and the ſoule, and the matters of faith in the Goſpel are ſuch that no natural light doth reach unto them, then no humane power of Coertion thereunto*. Wee know no warrant to perſecute all who worſhip not God, or profeſſe to believe in the ſame forme we doe. We cannot believe Tythes to be payable, if humane power force us to pay, it forces us againſt faith, *and whatſoever is not of faith is ſin*; and why we cannot believe it, our forecite grounds declare.

Reaſ. 17.

Cardinal Wo
Fox 962.

Object. There is a Booke publiſhed by the Province of *London*, called *A vindication of the Presbyterian Government* (and it may make much of its title) which tels us, that the taking away Tythes was firſt invented by *Julian* the Apoſtate: Others tooke away Presbyters, but he the Presbytery, in taking away the maintenance.

Anſ. To which Provincial calumny, we anſwer; that firſt it ſeems that Presbytery is founded upon Tythes, and if they fall, the go-

vernment falls; thus the Citie of refuge is built on a ſand ſtone. But the primitive Church ſtood when there was no tyth; and Chriſt his Church will ſtand when tyth is gone.

2. If wee ſhould grant their Hiſtoriographie, it is but juſt with God that an Apoſtate ſhould take away tythes, ſince they came in through Apoſtacy; for in the primitive times they were not. It is ſtoried alſo that when the Church began to be wealthy, a voyce was heard o're *Conſtantinople*, *This day is poyſon come into the Church*; which cauſed *Auguſtine* to ſay; *Religio peperit divitias, & filia devoravit matrem*; Religion hath brought forth riches, and the daughter hath devoured the mother.

Object. Who will preach if there be no Tythes, ſay the Tythgatherers?

Anſ. To whom we reply, that there be many who preach without Tythes, though tythes continue, and Chriſt will ſpirit his labourers to the worke: what was the error of *Balaam*, but that he caught at evill through the baite of reward? was it not evill when the Prieſts taught for hire? and notwithſtanding the hire of Tythes, what dumb barking hath *England* heard? ten that preach Chriſt, ſpirited of God to the worke, who preach, reward or no reward, who have a woe within them if they preach not the Goſpel, are better then ten hundred, who preach themſelves, and for themſelves.

2 Pet. 2. 25. Jude 11.

Object. Charity growes cold, ſhall we take peoples bare word?

Anſ. 1. Will it have ever the more Goſpel heat for the wild-fire of perſecution; and becauſe the poore mans charity grows ſo cold as not to part with one coale when he hath but enough to keepe himſelfe warme, ſhall the Prieſts charity be ſo hot as to take away both?

2. We cannot account Chriſts promiſe to be peoples bare word, *who will be with his to the end of the world.*

3. May not God juſtly ſhut up mens hearts from them whoſe hearts are ſhut up from reſting upon him in a promiſe?

4. It is ſtrange that men ſhould talke of faith to others, and walke onely by ſight themſelves, as if their skill in Divinity were mere ſpeculation; ſurely *godlines is not gaine* to ſome, and *gaine godlines* to others; muſt people be content with food and rayment, and Miniſters be diſcontent when they have abundance?

Object. It is Covetouſneſſe that makes men againſt Tythes.

Anſ. 1. Can we withhold tythes out of Covetouſneſſe, knowing we muſt pay treble damages? 2. May

2. May we not judge that ſome mens guiltines in this ſin, teaches them to accuſe others, who were it not for Lordlines and covetouſneſſe would not require Tythes.

Object. This will make many of your opinion, on purpoſe to ſave tythes.

Anſ. It may be ſome know by experience, that this cord drew them into their function; and who ſees not but that they are dragged from place to place by the Cart-rope of Tythes; they being like wandring ſtarres, ſeldom fixt, but in the firmament of a great Parſonage; they may well call them their *Livings*, their charity being dead, till it receive quickning and animation from a Benefice.

Object. Miniſters muſt keepe hoſpitality.

Anſ. They may not therefore pinch others to pamper themſelves; Thus the Biſhops pleaded, when they wrung inſtead of grapes the teares of Orphanes into their Cup, and kneaded up their bread with ſighes and groanes. What hoſpitality will they keepe for Saints? how will they afford *a cup of cold water to a Diſciple*, when they cannot afford a good word to a Saint, if in a little diſſenting from them? For whom doe many keep hoſpitality with the Tyth they have, except for Lawyers and Bailiefs? they ſay, a maintenance is due; ſo ſaith the Pope; muſt wee therefore pay *Peter*-pence? But it will be ſaid, wee muſt not maintaine the Popiſh crew. Would wee could ſee theſe men borne into the Miniſtry, and the egge not hatcht in that neſt.

Object. Some in Conſcience judge tythes due, ſhould not they have their liberty?

Anſ. Wee deſire not that our Conſciences ſhould be the meaſure of other mens ſpirits, and they thereby made to ſin by blind obedience; onely wee deſire that thoſe whoſe Conſciences it wounds to pay Tythes, may not bleed under the laſh of the Law.

Beſides all this, leaſt tythes ſhould ſtand, wee have been engaged by you in authority, whom wee honour, to pull them downe; firſt in the Proteſtation wee were called to *proteſt againſt all Popery and Popiſh innovations in the Doctrine of the Church of England*; which clauſe you wiſely and worthily explained, to be the Doctrine publickly profeſſed, ſo farre as it is oppoſite to Popery and popiſh Innovations, and not to be extended to maintaine any forme of worſhip or government, and rites and ceremonies, &c.

Then we were called to covenant with God, to endeavour to preſerve Reformed Religion in the Church, in Doctrine, Worſhip,

Diſcipline, &c. according to the word of God, and the example of the beſt reformed Churches, and to extirpate not onely Popery and Prelacy, but alſo ſuperſtition and prophaneneſſe. The word of God allowes no Tythes ſince Chriſt his death, the beſt of Churches tooke none, wherefore it is a ſuperſtitious innovation, and a relique of Popery, which wee have covenanted to extirpate, and proteſted to roote out, and wee cannot keepe it up, wee muſt pay our vowes. *Willet* confeſſes, though he pleads for Tythes, that in *Augustines* time there was no generall Law nor Cuſtome in the Church, that Tythes ſhould be paide *tu vix milleſſimas das tamen non reprehendo vel hoc fac ſic ſitio ut ad iſtas micas gaudeam*; he would not blame them, though they paid the thouſandth part, he would eate thoſe crummes: if there had been a Law, he would have pleaded it, or cuſtome wee ſhould have heard of the breach thereof, but he leaves them free to give what they pleaſe, the thouſandth part. *In arbitrio eſt dantis tribuere quod voluerit*, ſaith the Councill, It is in the will of the Donor to give what he pleaſe; then no cuſtome for tythes, then they muſt have given the tenth, and not what they would; but as Churches grew more and more corrupt, this dead Ceremony of the Law revived, which Chriſt had ſlaine, and was made a living though killing Law through the breath of Antichriſtianiſme. Mr. *Thorpe* pleading for the truth and his life at once, tels us out of *Ciſtercienſis*, That Pope *Gregory* the tenth was the firſt that ordained Tythes by Law ſince Chriſts time. Wherefore it being an Innovation, we muſt abandon it, or elſe breake Proteſtation and Covenant in the prime maine clauſe; ſound Doctrine knowes not Tythes, and the beſt of Churches had them not. *Auſtin* once ſent to the Biſhop of *Rome*, to know how the oblations of the faithfull were to be diſpoſed of, and *Gregory* bids him make foure parts of it, one for the Biſhop, another for the Clergie, another for the poore, another for the repaire of Churches. If tythes had been the accuſtomed maintenance, ſo learned a man could not have been ignorant of the rules thereof; here is no forcing of Tythes, but an accepting of the voluntary oblations of people. If *Gregory* had bid him take Tythes, that could not have made them lawfull, becauſe the word of Chriſt commands not, allowes not ſuch an offering.

Synop. P. 280.

Concilium Aurelianeſ:

Fox 521.

Fox 117.

But the great Cry is, wee have a Civil right to Tythes, and they be ours by Law.

To this wee ſhall reply, ſomewhat in particular to the Clergie, ſomewhat t the other Parſons in particular, ſomewhat to both in common.

Firſt,

First, To the Clergy, we anſwer, it is a poore Shift, *Magiſter artis ingeniiq; largitor venter*, Mat. 15. *In vaine doe you worſhip me*, ſaith Chriſt, *teaching for doctrines the Commandements of men.* If their right to Tythes be, that the Law gives them Tyths, when it ſhall pleaſe you, Our Noble Senators, to repeale that Law, then their right will ceaſe; and ſo we hope you will be pleaſed to anſwer that profound Argument.

First, The Clergy paradventure may ſay, that our fore-Fathers have freely beſtowed upon them their Patrimony, and we have no right to keep them from it. We doe conceive our Anceſtors gift was not to ſuch men as now lay claime thereto, but to Popiſh Prieſts upon ſuperſtitious Principles; they gave great Revennues to Monks, whoſe Land was given them upon an evill intent, ſaith *Willet*, that by their Prayers the ſouls of their Founders might be redeemed from Purgatory, who having committed ſome notable ſin, *Pro remedio animarum*, they gave great gifts. *Willet, Syn. 316*

Fox tells us, that King *Eltheſtan* for killing his Brother, built two Moniſtaries for his ſoul. And King *Offa* for killing *Ethelbert* a Prince, gave *Peterpence* to *Rome*, and they *Peterpence* were paid out of *England* till *Henry* the Eight's time, about the yeare 1533. And what if Tyths ſhould be given as well as *Peterpence*, muſt we ſhut our eyes and follow their blind devotion? *VVillet* tells us, That Eccleſiaſticall perſons muſt not be too forward to receive what is offered in blind devotion: tells us, that the Prieſts allured the people in our Saviours time, to bring their gifts to the Altar though their Parents wanted them. This alſo ſaith the Author, hath been a common practiſe in the time of Popery. Muſt we ſin becauſe our Popiſh fore-Fathers willed us ſo to doe? If the will of our Fathers may be altered in part, and their Revennues kept from Monks and Popiſh Prieſts, why may they not be changed in the whole, and the naturall Heirs injoy them? The whole Revennue of the Clergy was ſo ſuperſtitious, that the Pope had tranſported out of *England*, Annates, firſt fruits of Biſhopricks, and Arch Biſhopricks, *&c.* That high Prieſt muſt hallow the reſt, he muſt have firſt fruits. It was no hard matter for thoſe to give Tyths to the Prieſts, who gave firſt fruits to the Pope. *Fox* 1024 *Willet, Syn. 274* *Fox* 1024

Secondly, The Clergy may plead Cuſtome, as it might be an apoſtolicall, but was no Apoſtolicall cuſtome; they had no ſuch cuſtome, nor the Churches of Chriſt. In a Parliament about 1530. the Clergy pleaded Cuſtome for Mortuaries, to whom a Gentle- *Fox* 968

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man of *Grayſe-Inne* in Parliament, anſwered, that it was a cuſtome for Theeves to rob at *Shotters* Hill, *Ergo*, it is lawfull. The Clergy will not be bound to Cuſtome, and ſhould they chaine others to ſo worme eaten a poſt? If it have beene a cuſtome ſo long it is high time that it were broken now. Cuſtome may make evill, as the ſpots of a *Leopard*, hard to come off, but it cannot make evill good.

The other ſort of Tythers called Lay Parſons (as good a word as the Prieſts can afford them) they plead they have bought Tythes. Wee ſhall hint that, alienation of Tythes hath not been digeſted, not that we build upon the Authority of men. It was ſaid, *Qua fronte oblationes vultis accipere qui vix pro vobis, nedum pro alijs preces valetis offerre?* With what forehead can you take oblations or Tythes, who can ſcarce pray for your ſelves, much leſſe for others? And *VVillet* layes it downe as a Principle in which the Papiſts and Proteſtants be agreed, that Tyths may not be alienated, *Ph.* 4. 15. Spiritualls muſt be given where temporalls are received, wee agree with them, that thoſe whom they call lay men ſhould not take Tyths, God never appointed them to be bought and ſold, but we goe further, and ſay, That which they call the Church ought not to have Tyth. But the Parſon ſaith he hath bought the Tyth, why ſhould he buy the fruit of the poor mans labour, and give the poore man nothing in conſideration thereof? We are told it will undoe men to take away impropriations, and doth not their continuance undoe men?

Damaſ. Decr. 3.

Sy. 276.

It is ſaid that the Parſons eſtate may lye in Tyths, and ſo doth the Farmers eſtate lye in the Crop he ſows and reaps. Many impropriatours have been well paid for their purchaſe, and thoſe who have not may many wayes have reaſonable ſatisfaction.

But ſtill the great plea is, the Law gives men Tyths.

To which we anſwer, that the Law is conſiderable, either as more Ancient, or Moderne.

Thoſe more ancient Laws are made 2do *Edward* the 6. and in *Henry* the 8. time; and they are conſiderable, firſt, in the time when, ſecondly, in the perſons by whom they were made.

Firſt, It is conſiderable that the hours wherein thoſe Statutes were made were hours of gloomineſſe, and the light that did then ſhine was but as a day-breake from the mid-night of Popiſh ſhades. King *Henry* the 8. (ſaith that laborious Hiſtorian Mr. *Fox*) never intended to ſeek the ruine of the Pope, but ſought by all means

Fox 1022.

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the eſtabliſhment of the Sea of *Rome*, and intended to ſue out his Divorce from his Wife from *Rome*, and to that end he endeavoured the promotion of his favourite, Cardinall *Wolſie*, to Popedome. But the Pope delaying with the King in the matter of his intended Divorce, he begun to act both without and againſt the Pope. King *Edward* the 6. that Royall bloſſome, whoſe ſtalke withered in his blooming hours, though he was a marvellous mercy to the people of God, yet take a hint of a Letter ſent to ſome Rebells in *Devonſhire*, Signed with his owne Royall Signet. They wanted the Maſſe, to whom the King ſaid, *The Engliſh ſervice ſeemes new, but it is no ſuch thing; but the old* (meaning the Maſſe) *the very ſame things in Engliſh that were in Latin, onely ſome fond things were taken out, which were ſo fond that it would be a ſhame to heare them in Engliſh.* Though we acknowledge the great goodneſſe of God by theſe men, yet it ſeems no great matter that theſe men ſhould make Laws for Tyths, thinking they might doe God good ſervice, conſidering that they had newly caſt off the menſtruous raggs of the Whore of *Rome*, and ſome Skirts of her Garments ſtuck cloſe notwithſtanding. And though in thoſe times ſuch ſtatutes were made, yet it pleaſed you, our Governours, to proteſt and Covenant, and to call us to proteſt and Covenant with you, to endeavour a reformation, not by the Standers of thoſe Laws, but of the Law of God, by which Law, ſince Tyths are found unlawfull, you and we with you have engaged againſt them, and ſo againſt thoſe Laws which enforce them. Fox 1269.

Secondly, It is conſiderable by whom thoſe Laws were made, even by Biſhops, amongſt the reſt thoſe men in linnen Sleeves were leading men, Lords in the Lords houſe, and it is no wonder to ſee thoſe men feather their owne neſts, who love Capons ſo well, it is eaſily knowne what a ſway they did beare, ſome of them being Chancellours, keepers of the Seale; and what with their intereſt in the Kings favour, with the Lords, and with the Multitude alſo by help of their underlings, there was hardly any ſtone too heavy for them to remove, no law, too bad for them to make. There was a Book ſet forth in *Henry* the 8. time called, *The Supplication of the Beggars*; ſhewing that ſtout, ſturdy Beggars had gotten into their hands the third part of the Realme, beſides the tenth of Corne, Hay, Piggs, Geeſe, *&c.* Such was their powers, that when the Houſe of Commons ſent a Bill to the Lords, the Biſhop of *Rocheſter* openly proteſted againſt it, ſaying, it tended to deſtroy the Church, Fox 987. = 968.

Church, and that it was ſent for want of faith; what could not ſuch men procure in thoſe times? They were ſo papall that King *Henry* the 8. ſaid, he had thought the Clergy had been his Subjects, but he ſaw they were but halfe his Subjects, and ſcarce that, they making an Oath at their confirmation to the Pope, contrary to the Oath they made to the King.

Fox 1025.

And you were pleaſed to declare, *Septemb.* 27. 1649. That you found the *whole adminiſtrations of Church affairs were brought to the Idolatrous patterne of Rome*, and ſo no wonder men Tythed by Law.

As touching Laws more moderne, And the Ordinances of this Parliament. } we conſider { 1. What hath been profeſt. 2. What noble and notable things have been acted. 3. What ha's been promis'd

1. It hath pleaſed you to profeſſe in a Declaration of the 17. of *Febr.* 1648. In anſwer to Letters of the Scotch Commiſſioners, that the maine end of engagement, hath been the vindication of the freedome and liberty of this Nation. And Page 28. That the legiſlative power is in the people of *England* originally and fundamentally, and exeerciſed by thoſe that repreſent them: What Laws they erect and declare, they have power alſo to anull and repeale, when they ſhall judge it to be no longer for the good and ſafety of the people, which is the higheſt Law, and to which all other Laws and declarations are to ſtoop and ſubmit. As alſo in another of *March* 17. 1648. Touching the ſettlement of the Government in the way of a free State, you are pleaſed to ſay, That the Parliament of *England* repreſent the people by whom they are elected, and by them intruſted and authorized for common good, *&c.* By all which we are encouraged to hope, that ſince, not private, but publique good is ſodeclared for, ſince *ſalus populi eſt ſuprema lex*, that your Honours will be pleaſed to repeale that Law. In one word, pardon us to declare that Tyths are againſt our common good, beſides the wounds they doe leave upon our Spirits, which is the ſaddeſt thing of all.

1. The gaine is but private and particular: If it be ſaid that we have Sermons for our Tyths, that cannot be ſaid in behalfe of the impropriator: if it be ſaid the impropriator bought them, we have had none of his money; neither can the Preachers ſo claime them, and we have not their Sermons, neither are Tyths Goſpel-wages.

2. Many

2. Many poore men have as much tax laid upon them as they are able to bear, having no other livelyhood but the bleſſing of God upon a ſmall Crop, out of which when the tenth is taken away, the remainder ſometimes will no more then quit the coſt of the Husbandry; and ſo they and their Families are brought to beggery.

3. There is much inequallity in Tyths. A poore Farmer paying oft times more out of his ſtock then his rich Land-Lord; or a great Shop-keeper.

4. By reaſon hereof there is leſſe Land tilled, men making more thereof to paſture, onely becauſe that is not ſo much blaſted with Tyths, and ſo a ſcarcity of Corne will be brought; men being diſcouraged to improve their Land with Lime, Dung, or Marle, becauſe after large expence and care, and paine, the Crop is uncertaine, the charge certaine, and the Tyth moſt certaine.

5. Poore men that otherwiſe might imploy a Cloſe or two to get a little bread, the Tyth like a Canker worme, eats up ſo much of the encreaſe that they cannot profitably imploy themſelves: once in four yeare it eats up a Farmers whole eſtate.

Object. How can there be oppreſſion in this way, it being Gods owne way?

Anſw. When it was Gods way it was equall and eaſie. The Land they dwelt in was Gods, and when he gave it them he reſerved the Tyth; and they might well pay it, they paying no other rent, God bleſſing the Land alſo with an extraordinary encreaſe; and God ſeparated the Prieſts and Levites to the ſervice of the Tabernacle, and ſaid, *I will be their inheritance*, giving Tyth to them for the ſervice of the Tabernacle, by reaſon whereof, the Tribe of *Levi* had not other poſſeſſions as had the reſt, though as *Abraham's* ſeed they had right to them; but it is not ſo with any Land in the world, Levites might poſſeſſe Land out of *Judea*, therefore they might not take Tyths, for Tyths were given in ſtead of other poſſeſſions. So it was Gods way that the firſt borne ſhould be redeemed; would it not notwithſtanding be an oppreſſion for the Parſon to take a price of redemption for our firſt borne? It was Gods way that in the ſeventh yeare his people ſhould neither ſow nor reape, would it not be unequall that we ſhould not labour? Mannah was the food ſent from God, and yet if it were kept one day too long, it bred wormes, and ſtunk, and ſo doe Tyths.

Deut. 25. 23
Deut. 11. 10, 11.
Deut. 18. 1, 2.
Numb. 18. 24.
Gen. 13. 15
Acts 4. 36, 37.
Num. 18. 15.
Levit. 25.

Object. Tyths are the Parſons, the Farmer payes nothing for Tyths.

Anſw.

Answ. Tyths are part of the Crop growing out of the Earth upon the Farmers coſt, and charges. Is not the ſtock, the tillage his? And is not it ſad that every tenth eare ſhould be in bondage, and
Lam. 5. mark't with the ſuperſtition of the Parſon? Muſt men buy their owne water with money? The Declaration aforeſaid ſpeaking againſt the Court, hints, that the Beaſts of the Forreſts grow fat by eating up the poore mans Corne, and ſo doth the Parſons Tything-horſe.

2. We rejoyce to ſee how God moved the hearts of you, Our High Court, to take away Biſhops, Lords, Courts, and more then all that, all which were upholden by Law, hoping alſo that the Law of Tyths, which ſtood calculated to the Meridian of Lord-Biſhops will be repealed.

3. It hath pleaſed you to declare, *Septemb.* 27. 1649. in a vindication of your proceeding, That you are taking away ſuch Acts, Ordinances, as are found penall, and coercive in matters of Conſcience, which have been uſed for Snares, burthens, and vexations, to the truely ſincere-hearted. May it pleaſe your Honours, the Law that forceth Tyths, burthens our Conſciences, enſnares our hearts, thoſe who affect not you entrap us therewith. We delight to obey for Conſcience ſake, and how can there be ſuch an obedience when commands wound our Conſciences?

Object. The Parliament muſt pull downe Tyths, you muſt not?

Anſw. That is our deſire, and the ground of our preſent addreſs.

Object. Untill the Ordinance be repealed it may be obeyed.

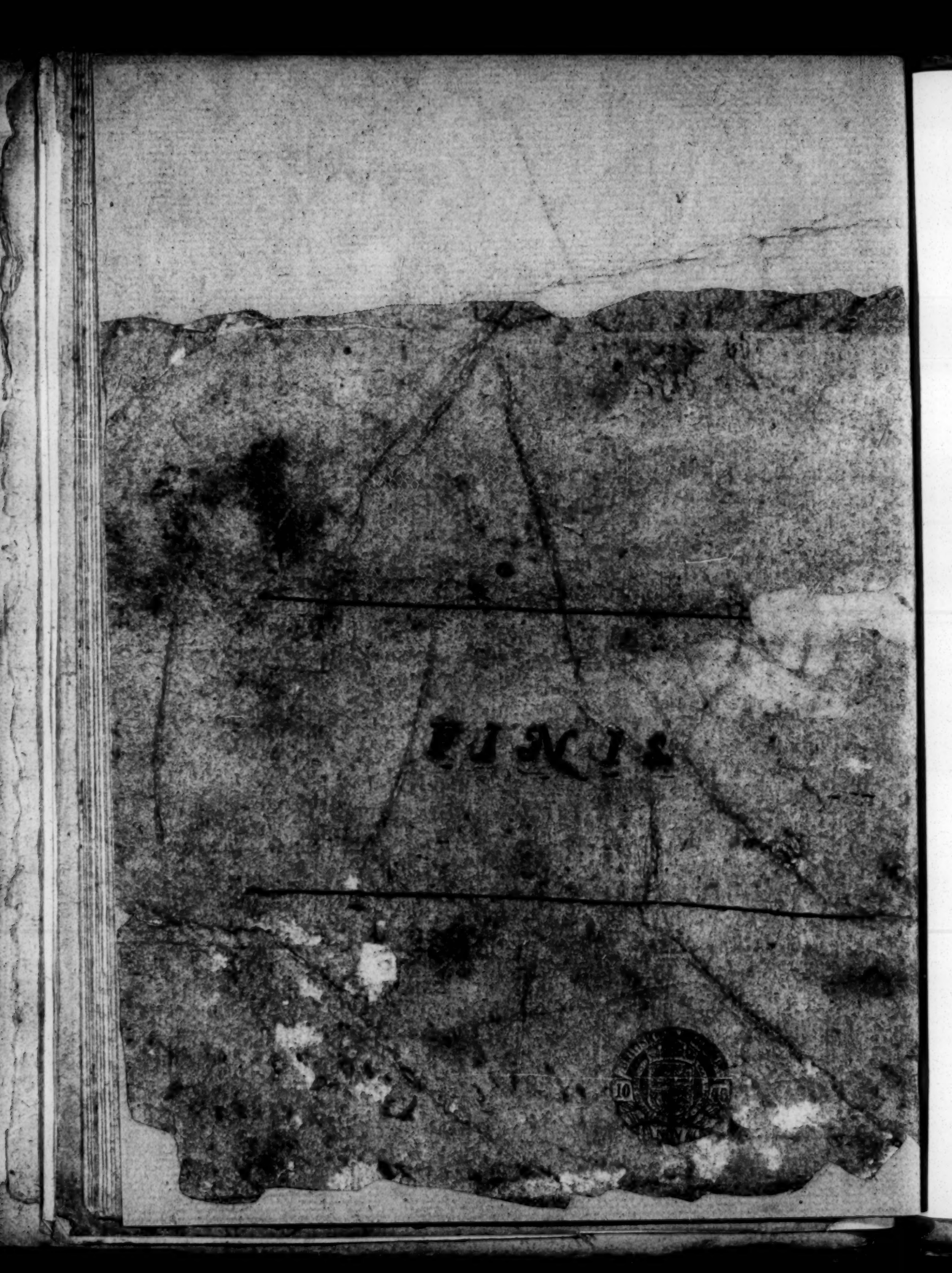
Anſw. A Kings Law cannot make indeed a thing lawfull: thoſe Scriptures which enforce us to beg Tyths downe, conſtraine us rather to ſuffer then to ſacrifice our tenths: Judge yee, is it better to obey God or man? If an Ordinance of man can revive a dead ſlaine Ordinance of God, it may revive Circumciſion, and make Chriſt of no effect.

Object. It is no time to thinke of Tyths we are deeply imploy'd.

Anſw. You were pleaſed to find a time to make an Ordinance, and our preſent ſmart cauſes us to deſire preſent eaſe; your conſultations will proſper the better for relieving the oppreſſed.

Wee are now called to ingage with you, and your relieving of us will engage our hearts to you. Suffer us we beſeech you to hope that you will defend us in what is our owne, ſince we never loſt nor forfeited our birth-right, priviledge of Parliamentary protection. Our perſons, purſes, prayers, have ſerved you under the

banner

as impatiency appeared t[illegible] themselves, however otherwise truely fearing God, and faithfull advancers of his glory, and a fearfulnesse in them of going forward, least that which was beyond them, and as necessary to be knowne and attained, to lead us to the enjoyment of Religion, in its power and purity, should take place, whereby it might appeare that the reformers of Popery and prophaneneſſe, stood in need of reformation, by him who shall purifie the Sons of *Levi*: then all other attainments to religion must not be borne, but be branded with the foule name of Heresie, Blasphemy, and Schisme, and to be proceeded against as enemies to reformation and peace, and as fit objects of the *Magistrates* punishment, and much more you have declared; and also, That they flew in the face of the visible authority of the Nation, and tooke upon them to judge if your Magistracy were lawfull. Yet these men can proceed to spoyle with treble damages, and when the power acts to them-ward, right or wrong, must be swallowed. If you should give them ten-fold damages that power would be out of question.

Though the Law of necessity must be changed, yet what change appears here? They had tenths, so it is here; they had those for ministeriall maintenance, so it is here. But it is true, the *Jewes* had no Tyth-pigs, nor the Tyth of other unclean beasts or fowles, and here Mr. Parson hath got the advantage of the *Jew*. Shall they who regard you not be secured in their suits against those whose lives and fortunes have stuck to you in your hours of desertion? For the Lords sake consider our just desires, Cause us not to pay for those commons we eate not, and to maintaine those for Shepheards with whom we cannot trust our souls. But if it must yet a while be, that those must share us who doe not feed us, who will have the Fleece though it be but *Goats* haire, and the Sheep cannot escape their fingers; The Lords will must be done, who suffers the pretended watch-men to wound Christs spouse. But though his people be trampled upon for a while, Dan. 2. 4, 5.